

Select Discourses,

concerning

1. *Councils, the Pope, Schism.*
2. *The Priviledges of the Isle of Great Britain.*
3. *The Popes Primacy, and the Supream Power of Kings, both in Temporals, and also Spirituals, accordingly as they put on the quality of Temporals, and are means for the hindring, or procuring, the safety of the Republick.*

By *F. Barnes*, of the Order of *St. Benedict.*

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Select Discourses

by John Wesley

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TO THE
READER.

Friend,

I Was put upon the inquiry after the Manuscript of this moderate Romanist, our Country-man F. Barnes, by the double * reference Dr. Basier makes to it in his Marginal Annotations; With some difficulty I at last
F reco-

* Posit. 4.

The Epistle

recovered a Copy of it; the same, as I remember, the Doctor himself used at the composition of his Diatribe; which then was, with much secrecy, conveyed from hand to hand, none of us daring to own the having it, upon apprehension of some question, or inconvenience, from the Popes Nuncio in Paris, the Author himself being under his Holiness's high displeasure, and, as was said, and still is, in the severe Discipline of the Inquisition for it. Though

to the Reader.

I presume they will not hold their hand from chastising him, nor withhold a censure from any other of their own communion; yet I see no reason why they should so much as blame us for improving our advantage by such ingenuous means, as a meer Collection of what hath passed the Press in their publick Writings, which might have been made by any man that had leisure and curiosity enough for the search. Beside, those two Chapters the Doctor sends us to, I have excerp'd a
F 2 third,

The Epistle

third, which I found significant unto our purpose. The benefit that may arrive to you by all, is this. From the first a satisfaction in, or encouragement to, your Communion with that Church which subjects her self to the spiritual Authority of Councils, and Bishops, and Priests; those Powers at first ordained by God, and continued by a succession, uninterrupted, among all regular and Catholick Christians in the World. By the second are asserted to you those Priviledges of
of

to the Reader.

of the Britannick Church, so
as you will be obliged to justify
her, yea though a Romanist,
in the exemption, she pretends
to, from the Pope's Jurisdi-
ction, with whom yet she de-
nies not, but that Christian-
Communion might be held,
and, why it is not you will un-
derstand from the Confessions of
his own party. From the third
you will collect the reason why
the Oath of Supremacy is
imposed upon you, and know
your indispensable obligation
to it; no spiritual person upon
F 3 earth,

The Epistle

earth, having power to absolve you from it.

My indeavours were not wanting, though successless, on the other side, to get a Transcript of that Chapter in Mr. Justell's work, of which the Doctour had great expectation, as you may read in my Letter, which I communicated, that you might know the first occasion given of his writing the Diatribe, touching the Liberty of our Church. The Reverend person, who was pleased to take the trouble of it,

to the Reader.

a long time cherished my hopes,
relying upon his own interest
in, and some promise, I think,
from, Mr. Justell's Son, who
is possessed of the Books and
Papers his Father writ, and,
some say, of the learned abili-
ties by which he did. At length
I was remitted to the Book
it self, said to be in the Press,
from which the sheets that
were for my purpose could not
be spared. Whether that re-
ference were a mistake or de-
lusion, I cannot tell, nor shall
make my self so much concer-

The Epistle

ned in it, as to inquire, being more certainly now inform'd, that the foresaid Book is some enlargement upon the Councils Mr. Chr. Justell long since published, and that hee hath left his Geographia Sacro-Politica, not half finished, which, so imperfect, the learned Gentleman, his Son, thinks not fit to print; so that I beleeeve wee are to hope for little help from that hand. If what you here have, be not sufficient, God be thanked, the Church of England wants not
men

to the Reader.

men highly qualified to accomplish what ere it was Mr. Justell designed in her behalf; from whom it may be lookt for, when they see cause to intend it. In the mean time accept with gratitude what is already done, and be instructed by it.
a Dieu

Yours

RI. WATSON.

CHAP.

TO THE HONORABLE

MEMBERS OF THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

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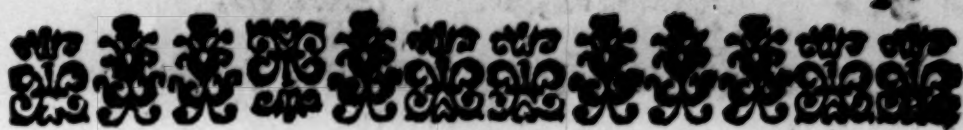
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CHAP. I.

Concerning Councils, the Pope, Schism.



WE must obey and submit
our selves to Powers or-
dained by God for the
Government of his Church,
such as are Councils,
^a Bishops, Priests, to all which obedience
prescribed by Canons is to be given; so
that wee may not gain-say their decrees,
[or opinions] canonically delivered; for
*hee receiveth damnation to himself, who so-
ever resisteth the Ordinance of God, Roman.*
13. And as in the Republick it is Rebel-
lion, to oppose the command of the Ci-
vil Magistrate, therefore, because he is
obnoxious to errour : so is it not void
of Schism in the Church, to withdraw
from the Ecclesiastical Magistrate under
a pre-

a pretence of error, ^b actual, or possible, it being not clearly proved in a legitimate sense. Be it therefore, that onely the written Word of God is, of necessity, infallible, and that Bishops and Councils may erre; yet until their error may be convinced in judgement, they must be obeyed, for avoiding of Schism, no less than the Civil Magistrate unconvicted of error; yea obedience is yeelded him while hee errs. Now of Catholick Tribunals a Council is supream, unto which the Pope, all Bishops, and, beside them, all faithful people are obliged to resign themselves in things spiritual; yea, if the Pope should pertinaciously withstand a decree of Faith in an *Oecumenick* Council, hee would be presumed an Heretick, and separation from him, as from an Heretick, may be made, without the character of Schism, by denying him obedience, fellowship and communion, especially after the declaration of the Church, according to prescript and Rule of the Canons.

Parali-

Paralipomena.

^aSEE my Tractate concerning the *Supremacy of Councils*, wherein I have proved out of the Scriptures, and perpetual practice of the Church, *that Popes are subject to the Canons*; That the Deacons of *Rome*, preferring themselves before Priests, against the eighteenth Canon of the *Council of Nice*, the Pope seeing and consenting, *St. Hierom Epist. 85. ad Evagr.* calls men without sense or reason. *Why* (saith hee) *do yee alledge to mee the custome of one City? why vindicate you a small number, of which this pride is sprung against the Laws of the Church? Augustin in 2. Vet. & Nov. Test. q. 10.* styles the same Deacons somewhat *immodest*, *in that they live neither by Law, Custome, nor Example; but, because they are Ministers of the Roman Church, think themselves more venerable than any other.*

In the second Synod, *Flavianus* being excommunicated by the Bishop of
Rome



Councils, Pope, Schism.

Rome (as the ^a *Tripartite history* shews)

^a *Lib. 10. cap. 10.*

^b *Lib. 5. cap. 9.*

is restored against his will by the first *Synod*, as appears by a *Synodal Epistle* in ^b *Theodoret*, according to the Prescript of the *Nicene Law* and Decision, as the Canon requires.

In the third general *Synod* (notwithstanding the ^c *Epistle* of *Innocent* the first to *Alexander*, wherein he de-

^c *18 Num. in Edit.*

6. 55.

clares, that the *Cyprians* are not wise according to the Faith, unless they subject themselves to the Patriarch of *Antioch*) it was decreed, that what the Patriarch of *Antioch* attempted, was *prater-canonical*, and therefore the Holy and Universal Synod declares, that all Letters brought by him against the *Cyprians*, were void. So in the 178 Canon of the *Code of the Universal Church*.

^d *Et Tom. 2. Ephesin. Append. 1. cap. 4.*

^a In the *Council* of *Chalcedon*, Act. 18. the Legats of *Leo* the first contradicted the Privileges of the *Constantinopolitan Patriarch*, but

but, because they were according to the Canon of the fifty Holy Fathers assembled at *Constantinople*, *Leo* 1. withstanding, it was Synodically defined for the *Patriarch of Constantinople*.

These out of the Acts of the four general Councils, which

^a Gregory receives as the four Books of the Holy

^a Can. sicut. Dist. 16.

Evangel. yea (as Cardinal *Deus-dedit* [*i. e.* God-gave] observeth in his Collection of Canons) there was an ancient form of the Popes Oath, which is yet extant, ^b wherein hee

sweareth, *that he will observe the four Councils to a*

^b Can. sicut. Dist. 16.

title; out of which the most learned ^c *Leschasseri-*

^c In Consult. Vener.

us wittily infers, *That the Pope of Rome cannot by right contend that hee is above those Canons of the Councils, unless hee arrogate to himself a power above the four Evangelists.*

Agreeable to this oath of the Pope is the ancient Profession of ^d Pope *Zozimus*. The

^d Can. Cont. Statut. 5. q. 5.

Autho-

Authority of this See cannot ordain, or change, any thing against the decrees of the Fathers. And^c Pope Ur-

e Ibidem Canon. sunt quidam.

ban. Where the Holy Fathers have judicially defined any thing, there the Pope of Rome ought not to give a new Law, but to the hazard of life and blood, confirm rather what is published. The^f E-

f Can. 8. phesine Council expressly orders, that every single Church of the Provinces, should have its rights preserved. Hence arise the Appeals ab abusu, and exceptions against the new Oecumenical commands. So the Gallick Bishops, under Ludovicus Pius, except formally in these words against certain new Laws, That they will obey them, unless the Authority of the ancient Canons order otherwise.

And^g Leschasserius hath another honest note concerning the Gallick Na-

g Traët. de Libert. eccl'es.

tion; That it was the usual manner of the Gallick Church to profess, That shee acknowledged not the Pope of Rome, but legitimately and canonically. Which

is

is the restriction of the Universal Church, as hee there learnedly proveth.

Hence the *African* Fa- b cap. 105.
thers, in a ^h *Synod* under

Boniface, and *Coelestine*, refuse to obey the commands of those Popes; because they found it ordained by no *Synod* of the Fathers, that any such thing should bee done. And, that I may pass by *Hinc-*

marus in ⁱ *Baronius*, who i Tom. 10. Anno 878. num. 30
saith, *Hee receives the de-*
crees of the Popes approved

by Holy Councils, and *Gerbertus* (after-
ward called ^a *Sylvester*
the second) accepting the a Eod. Tom. Anno 992. N. 42.
decrees of the Apostoli-

cal See, with this clause, *so they bee not*
dissonant from these Canons; Illustrious
was the testimony of *St. Ignatius* the
Constantinopolitar; and so of the whole
Church approving his fact

even to this day, in ^b *Ba-* b Tom. 10. Anno 818, N. 48.
ronius; For he passed by

with a deaf ear, the Pope excommuni-
cating him, unless within thirty daies he
recalled his Priests out of *Bulgaria*. And

Baronius doth not think *Ignatius* excommunicate, for that command not fulfilled, because hee defended the right of his Church, as hee was bound by oath, on the hazard of life eternal. Therefore of greater authority is a Canon granting priviledge to the Church of *Constantinople*, than a command of the Pope, even *Baronius* being Judge.

See the very learned Collections of *Vigorius* Comment. in *Reipub. Synodal.* p. 26, 46, 22.

And because *Hincmarus* a most constant Defender of the Canons, is bitterly taxed by *Baronius*, *Dunallins*, and many more Neotericks, I would have the Reader take notice, that hee is praised by *Baronius*, Tom. 2. as a man very famous for learning and piety.

c *Ad An.* 109.
N. 42.

Look *Cassand. lib. De officio pii viri.* They which make the Pope of Rome little less than God, and exalt his authority not onely above the whole Church, but above the Divine Scripture it self, and constitute his decree, equal to the Divine Oracles; yea, the

the infallible Rule of Faith; I see no reason why you may not call them Pseudo-Catholicks and Papists.

^b That the withdrawing from the Ecclesiastical Magistracy of the Roman Church, is deservedly reputed Schismatical, I will confirm by the testimonies of *Cassander*, and the *Arch-Bishop* of *Spalato*, yet writing in *England*; which may seem to arise rather from the desert of the thing, than their blind affection toward the *Roman Church*.

Cassander saith thus, in *Treat. De Officio pii viri*. Very many of them who have assumed their name from the *Evangel*, despise utterly that party which hath retained the ancient name of *Catholicks*, and the *Roman Church*, and fly off from all communion with it; nor do they account it a member of the same body, but abhorrate it as the very body of *Satan* and *Antichrist*. This I know truly, and lament, and do not see how they that are such, can be exempted from the imputation of *Schism*. And hee observeth, that *Luther* himself at first confessed as much; yea, and afterward,

when made more fierce by the *Popes Bull*, hee did not deny, that the *Roman Church*, wherein the *Roman Pontifie* swayed, was the true Church of Christ, although hee proclaimed the Governours of it; as the *Pope, Cardinals, &c.* not Members, but Tyrants and Enemies of the Church. For be it, that the Pope is the Antichrist, who, *Paul* teacheth, *is to sit in the true Temple, and true Church of God*; yet wee must abide in the true Church, that the evil Pastour may be cast out of it; for by our departure from the Church, hee shall not the sooner be put out of doors. Beside, know, That it is one thing to recede from communion with the Pope, another, from communion with the Church: for in case of Heresie declared, the Canons perswade, and command, both to adhere to her Canons, and to separate ones-self from every Bishop that teacheth amiss. To this purpose may be read the Canons of the Universal Church; the third Canon of the *Ephesine Council*. *Wee command those Clerks, who either have, or do, disunite, by*

no means to obey their Bishops, μηδ' ὅλως
 ὑποκείσθαι κατὰ μηδένα τρόπον, nor at all, in
 any manner, to bee subject unto them. And
 Can. 1. A Metropolitane, being an Here-
 tick, can do nothing against the Bishops of
 his Province. And Synod. Constant. δευτε-
 ροπρωτη. Can. 13. They that separate them-
 selves from communion with their Prelate,
 being condemned for Heresie by the Holy
 Fathers, or Synods, that is, hee preaching
 Heresie publickly, they shall not onely not be
 subject to Canonical punishment, before a
 hearing in the Synod, having separated
 themselves from communion with him, who
 is called their Bishop; but shall be accounted
 worthy of the honour meet for Orthodox
 persons; for they have not condemned their
 Bishops, but their Pseudo-Episcopal teachers;
 nor have they rent by Schism the union of
 the Church; but have endeavoured to free
 the Church from Schisms and Divisions.
 The same speaks the single Canon of the
 Carthaginian Synod under Cyprian, which
 is extant in Balsamon and Zonaras, joyned
 to the Synod of Carthage. Videatur Ca-
 non 6. & 9, 32, 33. Laodicens, & 9.

CHAP. 2.

*Concerning the Priviledges
OF THE
Isle of Great Britain.*

WHat some have writ, is truly to be lamented, *That the Kings of Great Britain are Feudataries of the See Apostolick, and consequently subject to the Holy Pope* (as Monarch independent on the Canons) *as well in Temporals, as Spirituals;* whereby they have too much exasperated them, and alienated them from their Obedience to His Holiness, and *Roman-Catholick Communion.* It were here to be wished, that the Holy Pope would yeeld somewhat to the publick peace and safety of *Great Britain,* and be content that the most Serene King and Kingdome of *Great Britain,* might be admitted to the Communion
of

of the Holy Roman Church, without any actual dependance on the Sovereignty of the Holy Pope, until, at least, in a full and free Council, a remedy might be gotten for this misfortune. Now I shall assign a threefold Theological Foundation, out of which (with submission to better judgement) appears, that such a Council is probable, and convenient to be assembled.

(A) The first is a grievous fear, which the wiser Politicians conceive, as affairs stand in *Britain*, from an actual subjection to be yeilded to the See Apostolick; and truly who would not fear to be subject unto him, that, if you displease him, can, in a little half hours space, take away Kingdome, and Life, and Reputation, and is able to arm his Catholick Subjects against him? The second foundation is, because adhering to the decrees of the *Councils* of *Constance*, and *Basil*, which have declared them to be accounted Hereticks, who maintain,

(B) *That the Pope is not subject to General Councils*; it seems in practice, the modern

Popes are to be accounted (C) Hereticks, especially since they pertinaciously defend the Heresie which the said Fathers condemned, by censures of the *Bull in Coena*. Which I speak not to raise a controversie against His Holiness, but humbly to insinuate a probable foundation of pacifying so illustrious a Kingdome, and aggregating it to the Catholick Church. The third is, because by the *Ephesine* Canon the ancient priviledges of Churches ought to be conserved, yea, if ravished away by force, to be recovered. Now the *Isle of Britain*, in times past, hath enjoyed the *Cyprian* priviledge, that it should be subject to the Laws of no (D) *Patriarch*, & although this priviledge was heretofore abolished by the tumults and violence of wars; yet, whereas in the time of *Henry* the eighth, it hath been recalled by the consent of the whole Kingdome, and since that time peaceably prescribed, it seems that, for peace-sake, it ought to be retained, without the loss of Catholicism, or the brand of any Schism, so that in other things

things the Kingdome conform it self to the Univerſal Canons and Cuſtomes of the Catholick Church. Theſe things I humbly ſuggeſt to His Holineſs, ready to bee corrected by Him, if in any particular I have erred from the truth.

Paralipomena.

(A) Search the reſolution of the^a Galliſcan Church in the Council of Tours, 1510. under Lewis 12. where the queſtion is put, *Whether, for notorious hatred, and unjuſt aſſault, it be lawful for a Prince to withdraw himſelf from the obedience of the Pope, attending ſo long, until the Pope have ſtirred up other Princes and Communities, yea, and hath attempted to compel them to invade the Countries and Dominions of the ſaid Prince.* It was concluded by the Council, *That the Prince may ſubſtract himſelf from the obedience of ſuch a Pope, and withdraw for the maintenance and defence only of his temporal rights.* And Gerson
^b excel-

^a Bochel. in Decret. diſt. 1. Gal. l. 5. Tit. 5. Cap. 5. ſſ. 3.

b Tract. de Aufe-
ribilitate Papæ ab
Ecclesia; Confid. 14.

b excellently. If there be
any one who would convert
his Presidency, and Papal
dignity into an instrument
of wickedness, and destruction of some part
of the Church, in Temporals, or Spirituals,
and that there appear no other sufficient re-
medy, but by withdrawing himself from
such a raging and self-abusing Pope; and
this for a time, until the Church or a
Council shall provide; This shall be law-
ful, yet so, as that a certain pious necessity
urgeth to do it. The same hee asserteth
in the question, *Whether in controversies of
Faith it be lawful to appeal from the Pope?*
where hee saith, *The like substractions
were approved by the holy Council of Con-
stance, and that so was practised in the
council of Pisa, from which*

c In Ep. apud
Nyem. lib. 3. c. 34.

the *c* Cardinal of Liege
writing, saith, that what
was just before affirmed by Gerson, is most
assured; and alledgeth for himself Augu-
stin, Ambrose, Bede, and others. And
Gerson saith, that this Proposition of
Petrus de Luna, *That it is never lawful to
make*

make a subtraction from the true Pope, was reputed Heretical in the Council of Constance. Now, whether the causes of subtraction, in the Kingdome of Great Britain, are sufficient, is not a matter of Faith, but Fact, wherein wee must stand to the reasons and authority of the more wise and skilful persons. For the Prelates of the Church, when the question is concerning the admission of penitents to the Communion and Sacraments of the Church, ought not, especially in matters of fact, to be so tenacious of their own opinion. Let them beware lightly to condemn of mortal sin, when as in the practick, for a strong reason or authority, the opinion of the penitent might be probable. Unto which, the practick being laid down, by reason of some circumstance, or the possession of some other, Confessours ought to conform themselves in their own opinion. For surely they are not alwaies obliged to follow the safer opinion, if it bee the more rigid; if they follow one that is safe, it is enough; but if the opinion of
the

the Penitent be not accounted very safe, let Confessours consider whether they may leave him in ignorance, with discharge of their trust. *In doubtful cases, Confessours ought to follow the more fa-*

a In Sum. De Sacr. poenit. ca. 26. num. 8.

avourable opinion, for their penitents sake. ^a So Hen-

riques a Divine of the Society of Jesus, out of Navarre, Sylvester, and Cordubensis, whom hee cites, and followeth. I suppose it to bee accounted an opinion, not onely probable, but certain, among Writers, who favour the party of the (B) Holy Pope, (C) That that Faith is to be received for Catholick (so as the opposite is heretical, and they accused of Heresie that defend the same) which is delivered as such by the definition of an Oecumenick Council, approved by an undoubted

b De Locis l. 5. c. 4. Conclus. 3.

c Lib. 4. De Rom. Pontif. cap. 2.

d Sess. 4. & 5.

*e Sess. 2. * Sess. 16.*

Pope; But when as ^b Canus, c Bellarmine, &c. do every where confess; But when as the ^d Council of Constance, approved by the ^{} Bull of Martin 5. and ^e that of Basil*
con-

confirmed for legitimate by the *Bull* of *Eugenius*, determine the Pope to be under an *Oecumenick* Council; it is at least probable that the opposite to it is Herefie. *Chronicon Chronicorum*, the work of a learned nameless Writer, in the time of *Eugenius* the fourth, and one that favoured him, writes, That *Eugenius*, by Apostolick Letters, approved their decrees. So likewise *Platina* in *Eugenius*; and it is a matter very well known to him that reads the *Bulls*. The *University of Paris*, in an appeal against *Leo* the tenth, saith, That the condemnation of the Council of *Basil* is against the Catholick Faith. ^f *Aeneas Sylvius* reports, That an Almoner to the King of Arragon, a Bishop of *Eureux*, an Abbot of *Virgiliac*, and a Bishop of *Lubec*, when they perceived their hour of death to approach, having called many grave men to them, in the very presence of Christs body, which they were presently to receive, and before whose Tribunal, within few hours, to appear, spake thus;

^f T. 2. Comment.
de Gest. Concil. Ba-
sil. 9.

All

All you who are present, pray yee God that hee would convert them who acknowledge Gabriel for the Holy Pope, because in that state they cannot be saved; professing in their own behalf, That they died in the Faith of the Council of Basil. Lewis Cardinal of Arles, a man famous for learning and miracles, calls *Eugenius* a *Devastator of the Church*, and those that adhere to him, *men departing from the truth of the Faith*. And on the contrary, hee saith, *Those that adhere to the Council of Basil, will not refuse to dye for the truth of the Faith, and traditions of the Holy Fathers*. *Aeneas Sylvius*, in the same place, calls the Anti-Synodal sentence, *The Eugenic Heresie*. The Council of Pisa, among these in *Bochellus*, calls *Cajetans little Book*, concerning the *Authority of the Pope*, because it is against the Councils of *Constance*, *Basil*, and *Pisa*, and against *John Gerson*, the best defender of the Church, *suspected, and full of injuries*; and *Cajetan* for it, is termed, a *bold and dangerous man*. And the most learned man *Vigorius* witnesseth, That,
in

in the Pragmatical Sanction of Charles the seventh, the Decrees of the Council of Basil, were received with the consent of all the Orders of France, the Gallican Church, and Universities.

Moreover, Pius the second, in Bulla retract. witnesseth, That honour is given to the Council of Basil, by men almost of all Nations; so that Vigorius truly related in the cited place, That it was pronounced by the best Lawyers, whom hee quotes, an arrogant and sacrilegious thing, to demur at the things approved by the Council of (D) Constance, or the Conciliary authority it self.

See the Speech of St. Robert of Lincoln, in Westminster, Matth. Paris 1253. Polychronicon, Fabian, and Harpsfield, who thinks it would be the greatest sort of pertinacy in the holy Pontifies, to compel men, by censures and excommunications, to embrace those things which are bad, and which fight against faith and good manners. But the Bull in Coena forbidding appeals to General Councils, under pain of excommunication, doth in effect forbid them

them to be above the Pope; for, as the Lawyers teach, *It were open iniquity, and against the Law of Nature, to prohibit an appeal unto him, who is acknowledged to be Superiour.* Hee therefore that will seem holily to take away Appeals to Councils by censures, potentially takes away their Supremacy, and highest power over the Popes. These are the words of *Westminster*, relating to the year 1254. under Henry the third. Hee grievously reproves as well the Friars Preachers, as the Minours, saying, *That therefore their order is constituted in voluntary poverty, that they might more freely rebuke great ones for their error;* But in that they do not reprehend the sins of great persons, hee said, *They were manifest Hereticks, and added, Heresie is an opinion chosen by humane sense, contrary to Holy Scripture, openly taught, o'stinately defended;* But to give cure of souls to a little childe, is the opinion of a certain Prelate chosen by humane sense, for carnal reason, or through rashness; and it is *contrary to Holy Scripture*, which prohibits Pastours to
be

be made, who are not meet to drive away the Wolves; And it is openly taught, because it is manifestly carried in sealed or embossed Paper, *Chartâ sigillatâ vel bullata*; And it is obstinately defended, because if any one would contradict it, and doth not contradict it, hee sinneth, and seems to be a favourer of error; according to that of Gregory. *Hee wants not a scruple of close co-partnership, who ceaseth to oppose a manifest wickedness.* These things hee spake upon occasion of the Popes Letters, appointing to have somewhat done, which seemed unjust for a Bishop of the Church, and dissonant from reason.

The Judgement of Westminster concerning St. Robert, is of this sort. *This Robert having a good zeal unto the Lord, and his neighbour, although hee vexed much his Canonicks, and darted lightning terribly against the Religions of both Sexes; yet I confidently averre, That his vertues have pleased God more than his excesses have displeased him, which now is manifest, by the miracles shining forth at his*
H tomb.

tomb. And that although our Lord the Pope being very much moved at deeds and words of that sort, determined to precipitate him into confusion, that hee might become an astonishment, and an Example of trembling to the whole world: yet at length being mollified by better counsel, permitted him to passe away, without taking any notice of it, lest he might seem to raise a greater tumult hereupon. Thus hee. See the Authors before cited. I think I shall do what will bee acceptable to such as are studious of Antiquity, if I here briefly transcribe out of my Tractate some few things, by which it may appear that the Britains and Scots, whom wee call Irish, before the coming of *Augustin* into England, were Catholicks, and enjoyed the same Priviledges in the Western Church, as wherewith the *Cyprians* were honoured in the Eastern. *Gildas* the Wise writeth, That Britain almost from the age of the Apostles, had Bishops, who communicated with the rest of the world in^a Pacifique and formed letters, even from

^a *Pacificis & formatis.*

from the beginning of the Gospel. *Tertullian* in his Book against the *Jews* Num. 43. of *Pamelius's* Edition, after hee hath reckoned up all the Catholick Churches throughout the world, adds, *And the Britains holds, inaccessible to the Romans, are subdued to the yoke of Christ: And Pamelius* upon the said place, out of *Bede*, and *Polydore Virgil*, confesseth, That *Britain* had publickly received the whole *Evangile*, not onely in the time of *Marcus Antoninus Verus*, under King *Lucius*, but asserts also out of ^b *Gildas*, from the beginning of the Gospel; Out of *Polydore Virgil*, That the *Britains* had received the Religion of Christ, from *Blessed Joseph* of *Arimathca*. See thereupon ^c *Bilsius* and ^d *Harpsheld*. With *Gildas* not onely *Tertullian* giveth suffrage, but also ^e *Origen*; yea and ^f *St. Athanasius* glorieth, That Bishops passed out of *Britain* to the Council of *Sardis*, wherein *Athanasius's*

^b Lib. de excid. Britan.

^c In Defens. Hist. Britan.

^d In 6. primi secul. cap. 1.

^e Hom. 4. in Ezechiel.

^f In secunda Apol. contra Arian.

nasius's absolution was obtained. And in his Epistle to *Jovinian*, then Emperour, which is extant in ⁸ *Nicephorus Calixtus's* tenth

⁸ Cap. 42.

Book of *Ecclesiastical History*, he proves, that hee communicates with the Catholicks diffused through the world, and among others with the *Spanish*, *Britannick*, and *Gallick* Churches, which, hee saith, by common consent receive the Catholick Faith of *Athanasius*. *Hierom* in his 85th. Epistle. *Both Gaule and Britain adore one Christ, observe one Rule of Truth.* The same thing teacheth

^a In Orat. contr. Gent.

^b In Chron.

^c In 15. primi seculi.

^a *Chrysostome*; And that Catholick Bishops came from *Britain* to the Council of *Ariminum*, is manifest out of *Severus Sulpitius*, *Theodoret*, ^b *Hierome*, *Ruffinus*, *Socrates*, *Zozomen*, ^c cited by *Harpsfield*.

That the *Britannick* Church kept this Communion and unity of Rule with the *Galliscane*, to the coming of *St. Augustin* into *England*, and afterward, I have proved

proved in a large Tractate concerning
the Primacy of Councils; and it appears
out of the first book of the History of the
English Nation, ^d Harps-
field, and other English
Writers, That the Gallick

^d Cap. 20. Hist. 6
prim. sec.

Church sent into Britain St. German and
Lupus, before the coming of Augustin
into England, to succour the Britannick
Church. And ^e Bede re-

^e Lib. 3. cap. 7.

lates, That Egilbert a
Gallick Bishop resided no small time in
Ireland, being imployed in reading upon
the Scripture; Moreover it appears out
of ^f Bede, ^g Harpsfield, su-

rins, and others, That
Hilda the Nunne of Ca-
lice was sent into England

^f Hist. lib. 4.

^g Hist. 7. Seculi.
cap. 36.

by St. Aidan, and had communicated
with the Britannick Church. But on the
other side presently, when as she lived
in the Monastery at Calice, That St. Ma-
lo, Brendan, Samson, Polensis, about the
year 550. communicated with the Gal-
lick and Aremorick Churches, more-
over with the Britannick and Irish, as

appears out of ^b Harpsfield, among other things, *Argentanus*,
^b C. 26. 27. *Hist.* and such like Writers;

And that *St. Tursens* did the same, *Ceadde*, *Fislan*, *Vetan*, *Eustathius*, Disciple of *St. Columban*, *Disigod*, *Fridegund*, *Cedwall*, King *Oswald*, *Wigbert*, *Fiakre*, *Willebrod*, *Columban*, who communicated with both Church, the *Britannick* and *Gallick*. The *Britannick* Church therefore, in the time of *St. Augustin*, the Apostle, as they call him, of *England*, was *Catholick*, and consequently the *Scotick* or *Irish*; for it is evident out

of ^a *Bede*, That the *Irish*,
^a L. 2. c. 4. *Hist.* whom they call'd *Scots*, lead the like course of life and profession; and afterward, *The Scots differed nothing in conversion from the Britains*. Now it

appears out of ^b *Bede*, in
^b L. 1. *Hist.* c. 7. the place last cited, and otherwise, as also ^c *Henry* of *Huntington*, That neither

Britains, nor *Scots*, would communicate with the *Englisch*, and their Bishop *Augustin*, more than with *Pagans*, as *Hunting-*

ton speaks; and the reason was, because *Augustin* seemed to deal with them uncanonically, by constraining them to receive him for their Arch-Bishop, and to submit themselves to the mandates of Foreigners, when as the ancient manners of their Church required, that they should act all things Synodically among themselves, as in their Ordinations of Bishops, so in other affairs of the Church; their words out

of ^d *Bede*, are, *Because they cannot, without the consent and license of their* [Clergy so assembled] *renounce their ancient manners, when as this appears to be against the sixth Nicene Canon, which commands ancient manners to be kept; and the eighth of the Ephesine Council, which will not have the rights of Churches taken away, and if they be taken away, even by what Patriarch soever, his fact is declared void; and command is given him, that hee restore the Province, which hee hath made his own.* In the mean time what are the manners of the *Britannick Church*, ap-

*d L. 2. Eccles.
Hist. c. 2.*

pears out of ^c *Bede*. *St. Oswald* the
 King, an observer of the
^e *L. 3. c. 3.*

Scotick and *Britannick*
 communion, desiring to have a Bishop,
 by whose learning and Ministry hee
 might be ruled, the English Nation sent
 unto the Ancients of the *Scots*; they be-
 gin to hold a great Treaty in Council,
 what should bee done; They decree
Aidan worthy of the Episcopate, and so
 ordaining him, send him to preach;
 Which custome continued a long time
 in *Ireland*, as appears out of *Sylvester*,
Girald, and the *Topographie*
^a *Dist. 3. c. 7.* of *Ireland*.^a In *Ireland* the

Bishops only consecrated one another to
 the time of *Eugenius* the 3d. wherein *Pa-*
pirio was sent Legate to constitute Arch-
 Bishops there. And both

^b *Lib. 3.* in ^b *Huntington* and ^c *Bede*,
^c *L. 2. Hist.* it is manifest, that the
Scots and *Britains* act all

their businesse by common consent. As
 evident it is out of *Baronius*, at the year
 1089. In the end of that year *Lanfrank*,
 [Arch-Bishop] of *Canterbury*, relates in
 an

an Epistle to *Serdalnac*, King of *Ireland*,
 That the customes of the Kingdome
 were, that Bishops might be consecrated
 by one Bishop; Yea, that the *Britannick*
 Churches were Catholick, in the Judge-
 ment of *Augustin* himself, with whom
 they would not communicate, appears
 out of ^a *Bede*, for *Augu-* d L. 2. Hist. c. 2.
stin offers the Bishops of
Britain his communion, if they would
 conform themselves to the *Roman*
 Church, in the ceremonies of Baptism,
 and observation of *Easter*; which shew,
 that the *Britains* agree with *Augustin* in
 matters of Faith. About this, by the
 way, mark a lapse of *Bede*; for in his
 Book concerning the sixth Age, *Anno*
Mundi 4585. hee writes, *That the Scots*
were Quartodecimans; and
 yet ^c *Bede* saith, *That they* e L. 3. c. 4.
celebrated Easter on the Lords day, on
which it is manifest, Anatolius, Patriarch
of Constantinople celebrated it, who is as-
serted to have delivered to them his use.
 The ancient manners of *Britain* were ab-
 rogated more by the force and power of
 the

the *English Saxons*, then Synodical consent; which those most holy men, *Colman* and his fellows, seeing, had rather desert their Bishop and Monasteries, than their ancient manners of living,

as ^a *Bede* relates. Since
^a *L. 3. cap. 16.* these things had been

so, the three States of *England*, willing to retrieve the ancient Rites of the Kingdome, taken away more by force and power, than by Canon, by concession of the eighth Canon of the *Ephesine Council*, in the 24th.

year of *Henry* the eighth,
^b *C. p. 12. Statut.* ^b decreed, that controversies should be determined within the limits of the Kingdome, without appeal to Foreiners.

CHAP.

CHAP. 3.

Concerning

The Popes Primacy, and Supreme Power of Kings, both in temporals, and also Spirituals, as they put on a Temporal respect, and are means for the hindring or procuring the safety of the Republick.

THe (A) Holy Fathers give a Primacy to the *Roman Pontif*; That Primacy (as to Divine Right) confers not upon the Pope more authority over the rest of the Bishops, than hath the first President of a (B) Parliamentary Court over the rest of the (C) Senators; And there being a double Advent of Christ into this World; the first which he hath passed in the habit of a servant to minister; the second which makes an expectation of him in the form of a Lord and Monarch, *to rule and break in peeces the Nations with a Rod of Iron, and to subdue all things unto himself;*
Psal. 2.
Matth. 2.
it

it is not without inconvenience, that the Disciples of Christ, who was a Servant, should bee Lords, and placed above their Master; And, whereas Christ was subject to the (D) Royal Power, and humbly obeyed it, that the Vicar of Christ should exercise empire and dominion in Temporals over Temporal Lords. Kings have supreme power (E) immediately from God, and inferior to God alone in Temporals; yet by Temporals I understand, not onely those things which are meerly temporal, but also (F) Spirituals, especially corporeal, so far as they are necessary to conserve the quiet of the Temporal Republick, or oppose it by some necessary impediment; for under that consideration spirituals exceed the limits of Spirituals, and enter into the rank of Temporals; And, according to this explication, can it be defended in a sound and Catholick sense, *That Kings are Supreme Lords in Spirituals, as they put on a temporal respect, no less than in Temporals.*

Paralipomena.

(A) **M**atth. 10. 2. Peter is called *πρῶτος* the first, and that for some singular honour, as is observed by *Clement, and many other Greek Fathers [cited in the Margin.]

* Ep. prima ad Jacob. Dionys. Areopag. de Divin. nomin. c. 3. Hippolyt.

Orat. De consum. Mundi. Oigen. Hom. 5. in Exod. Hom. 17. in Luc. In cap. 6. ad Rom. Petr. Alexandr. Serm. de Poenitent. Euseb. Cesar. Hist. l. 2. c. 13, 14. Athanas. ad Felic. Basil. in c. 2. Esai. Orat. 3. de Peccato. Li. 2. contr. Eunom. Cyril. Hierosol. Catech. 2, 11, 14. Ephrem. Syro in Panopl. Gregor. Nazianz. in Apologet. ad Patr. Gregor. Epiphan. Har. 51. Et in Anchorato. Chrysost. Orat. 5. in Jud. Et Orat. in Petr. & Paul. Hom. 23. in Matth. Item 83. Et Hom. 87. in Joan. Et Hom 80. ad Pop. Antiochen. Et Tom. 9. de Poenit. Cyril. Alex. l. 2. in Joan. c. 12. Et l. 4. c. 18. Et l. 10. c. 41. Et l. 12. c. 64. Et lib. 14. Thesaur. c. 2. Isidor. Pelus. l. 1. Ep. 142, 235. L. 1. Ep. 58, 99. Sozomen. l. 7. c. 4. Theodoret. in c. 1. ad Gal. Concil. Chalced. Act. 3. Joan. Damasc. Orat. de Transfig. Domini. Et Hist. Barlaam. c. 11. Theophyl. in 16. Matth. In 22. Luc. 21. Joan. In Epist. ad Gal. c. 1. Oecumen. in c. 1. Act. in c. 1. ad Gal. Euthym. in 16. Matth. Et 21. Joan. & 16. Marc.

Hee is also honoured by all the Latins, whom, that I be not too profuse,
you

you may see quoted by ^a Iodoc. Coccinus,

^a In Thes. aureo l. 7.
art. 4. & 5.

^b Epist. 165. Et
contr. Lit. Petil.
l. 2. c. 5.

^c In Comment. ad
Epist. Synod. Basil.
ff. 4. num. 1.

who also sheweth how both Greek and Latin Fathers agree, that the Roman Bishops have succeeded Peter, as ^b Augustin expressly.

(B) Vigorius ^c explains most learnedly the Primacy of the Holy Pope, in these words. *The Primacy was not for this, that the successor of St. Peter should imperiously act all, at his pleasure; but that hee should be Moderatour and President of the Ecclesiastick Council, that is, the Clergy, as saith Cyprian. And in cases of difficulty, and great moment, that hee should assemble a Council of Bishops, over whom hee might preside, as it is in the 33. Canon of the Apostles. But what things regard the plenitude of Power in the Roman Pontife, they particularly accrewed to him afterward, either from Councils, or use and custome, or by the amplitude of the City, or from the Emperours. The same delivers*

^d De Benef. ibid.

^d Duarexus, and the Roman

man Law, apertly, which *Vigorius* citeth,
Wee define, That Primates,
or Patriarchs, have no pri-
viledge above the rest of the
Bishops, but so much as the
Holy Canons grant, and ancient Cu-
stome hath of old conferr'd upon them. And
 in my Tractate concerning the Primacy
 of Councils, shortly to be published, I
 have shewed at large, That the Roman
 Pontific, in respect of other Bishops, as
 Successour of St. Peter, by divine right,
 in regard of his Primacy, hath no actual
 Jurisdiction more than other Bishops
 have, but at the highest hath a certain
 habitual power by the Canons of the
 Church, to be extended or contracted
 for the commodity of the Christian Re-
 publick.

e Cap. Conquestus
9. q. 3. Et c. 2. de
Offic. Judic. Ord.

(C) The Doctors which say, That
 Temporal power belongs not unto the
 Pope, by divine right, have been moved
 to assert it, for that Christ had it not in
 his first Advent. *Withrington* cites almost
 forty of them in his Apology, whom
 you may there see. I will be content
 here

here to produce the judgement of

*f Alacens. in
quest. de resumpt.*

one^f Cardinal [who writes
thus.] If any sayings of
holy men seem to intimate,

That secular Judgements belong to Bi-
shops, they ought to be understood, not con-
cerning the judgement of coaction, but
the judgement of discretion; and that this
pertains to them not by natural or divine
right, but by humane and Positive. Christ
and his Apostles would subject themselves
humbly to the Laws of Princes, and it
seems a rash thing to affirm, that the fore-
said are by divine right. And the Cardinal
proves his speech concerning Christ, out of
John 19. where Christ confesseth, That
Pilate had power given by God to judge
him.

a Apologet. c. 21.

^a Tertullian, among the
rest, distinguisheth hand-
somely this double Advent of Christ,
where he calleth the first an *Advent in
humility*, the second, in *sublimity*. The

*b Lib. advers. Jud.
cap. 19. Et lib. 3.
contr. Marcion c. 7.*

same ^b Father, other-
where calleth the power,
a *Royal Power in the Ad-*

vent

vent of Christ. Concerning the Supreme Power of Kings, excellent is the confession of the Ancient Church in *Tertulian*. *Emperours are next to God, the first after God;* *c Apol. cap. 29.* The Emperour is therefore Great, because hee is less than Heaven [that is, onely Heaven] Thence is the Emperour, whence is the man, before hee is Emperour; thence hath hee power, whence hee likewise hath breath. And chap. 35. I subject the Emperour onely to God. And chap. 34. Lord under God, or representative of God, Dominus vice Dei. And to *Scapula*, chap. 2. Hee is man next to God, less than onely God, greater than all, while less than God alone. This he.

Concerning this, let the Disputation at large bee viewed in the Author of the *d Apologie* for *Andrew Duval*, wherein the Parliamentary Custome in *France* is defended against the 25th. Section of the third Canon in the Council of Trent, according to the sense of *Dunallius*, who argues
I out

d 3. Par. De Pot. Pontif. pag. 416. & q. 3.

ONE OF ^e Paul and ^f Chrysostom. And the

^e Rom. 13. & Act.

25.

^f Chrys. in 13.
Rom.

Gloss also maintains, That Clerks, and Monks, are subjected to the commands of secular Princes, and to be governed by their Laws, so far as they pertain to the common society of living in a Kingdome, that most of all cherisheth peace and tranquillity, which cannot but oblige Clerks, so that necessarily they ought to obey them, their Clericate notwithstanding.

And by what right hee saith that concerning the Ecclesiastick and spiritual personages of Clerks, hee ought to aver the same concerning their corporeal actions, yea their sacred and spiritual. And this Doctrine (as at large is proved in the said Apology) both Chrysostome and the Gloss assert in the cited places.

a L. 5. De Rom.
Pontif.

Beside, the reasons which are brought by ^a Bellarmin, out of Scriptures, and Fathers, to prove, That sometimes the temporal Power is subjected to the Ecclesiastick, in order to a spiritual end; prove also, That the Ecclesiastick is subjected to the

Tempo-

Temporal, in order to a Temporal end; as often as it may hinder, or conduce necessarily unto it. ^b Augustin

also expressly inculcates this Doctrine, and calls them *most unskilful people*, that contradict it. ^c Occam, in his cases of Matri-

^b L. 1. c. 3. contr. *Parmenian.*

^c In Tract. de Jurisd. Imperat.

mony, speaks thus. To say, That Spiritual causes no way pertain to a faithful Emperour, is judged erroneous by some; and hee saith, The Spirituals about which precisely the Episcopal Power is conversant, are the Spirituals which are delivered onely in the Divine Scriptures, and which are no way common to the faithful and unfaithful.

And ^d elsewhere hee saith, It is evident; That

^d Dialog. cap. 99.

they who perturb the peace of the Church ought to bee suppressed by secular Powers.

And herein the ^e Gloss is of the same sense with Occam.

^e Cap. 15. q. 5. 6. *Princeps.*

The same hath ^f Pope Pelagius, And ^g Jo. Parisiens: When the Pope

^f C. 3. q. 1. 2. *quale.*

^g P. De potest. Pap. c. 14.

in Spirituals, as the Simonaick collation of

Benefices, by evil teaching, &c. scandalizeth the Church, nor is there any other remedy, the Emperour, being required, ought to proceed against the Pope.

b Sess. 2.

And the^h Council of Basile yeelds a jurisdiction of punishing contemners of the Canons by the secular

Magistrate. ⁱ *Dunallius* saith, That it is offensive unto Kings, to say, A Clerk

i Par. 3. q. 3. De
Pot. Pap.

that is a Parricide, Sorcerer, Traitour, one that lyeth in wait for the life of his Prince, cannot be punished by a secular Judge. And these things are not to be maintained in France. The Gloss on Rom. 13. citeth

Hierome upon *Jeremiah*.

k 1
k Vid. Rhemens. de
Pot. Reg. cap. 7.
l In 9. Abus.

Cyprian saith, That Princes ought to defend their Churches, even against

the abuses of Prelates. Pope *Sylvester* the fifth teacheth it, after *Innocentius*. And

m Lib 2. de Con-
cil. cap. 19. & ult.

m *Bellarmin*. The Pope de-

Paludan. Tract. de Pot. Pap. Turrecremat. l. 3. de Eccles. 106. *Jacobat*. l. 8. A 3. n. 6. *Hosliens*. & *Antonin*. quos citat. *Denzl*. par. 29, 11. n. 8, 5. *Cajetan*. opusc. de Pap. & Concil. c. 27. *Symmach*. de Haret. c. 3. ff. 3. Et c. 44. ff. 31. *Paxormitan*. in c. sicut debuit jurando.

stroying

stroying the Church, may be resisted by force and arms. And Sayr the same in *Thesaur. l. 12. cap. 8. n. 8. Joan. Parisiens. l. citat. cap. 14. Ecclesiasticks, that are incorrigibly delinquent in spirituals, may be corrected by calling the secular arm in assistance unto the Law; which, hee saith, chiefly takes place in France; the reason is this. The act of sin belongs to the vice that commands it; if therefore Treason commands a spiritual act, as, for instance, the administration of Sacraments, the said administration will belong to Treason, and put on a temporal respect or guise, as it happened Anno 1034. in a Priest, who, by giving the communion, killed Henry the seventh, the Emperour; as it is in *Genebrard* and *Cario*. That administration, commanded by that crime, as such, is a temporal thing, and corrigible by the Civil Magistrate. And so holds *Widrington. Apol. num. 154, 156.* where hee will have the preaching of the Gospel, for so much as it wickedly troubles the Common wealth, capable of being punished by the Se-*

^a 3. par. q. 3. p. 393.

^b Cap. 27. Enchir. n. 70. Covar.

rum. in pract. q. 9.

^c 31. citat. Jo-

han. Fabrum, Au-

frechum, Guliel.

Benedict. Tirra-

quel. Videatur Bo-

chellus. l. 2. de cr.

Eccles. Gallic. Tit.

15. cap. 146.

^c Lib. 5. cap. 42.

p. 122. Edit. Paris.

^d In Somnio. c. 36.

^e In Can. 38. 14.

Synodi.

cular Judge. ^a Dnallius, out of ^b Navarre, saies, That the custome of France, to take cognizance of Ecclesiastick causes by seculars, hath been time out of mind. See the ^c Capitular of Charlemagne; where the Kings Judges punish Bishops and Priests. ^d Philotheus Achillinus saith, Kings, so they be absolute, enjoy the priviledges and right of Emperours in their Kingdomes; But it appears out of ^e Balsamon, That Emperours in time past could ἐπισκοπὰς ποιεῖν ἐν νεῖς, make Bishopricks anew, and exercise whatsoever Ecclesiastick Oeconomie, as seemed them good, κατὰ τὸ δόξον. Also upon the seventeenth Can. of the Council of Chalcedon, and the sixteenth of the Council of Carthage. The Kings therefore have prescribed authority in Spirituals by concession of the Church, confirming these

these ancient pacifick uses. See *Justinians Code*, where are *Imperial Laws* concerning the *Catholick Faith*, the *holy Churches*, and their *priviledges*; concerning *Bishops*, *Clerks*, *Hospitals* for *Orphans*, *Monks*, *Places* for *Ascetick Discipline*, and their *Priviledges*; ^f not a Book of which but a- bounds with *Imperial Laws* concerning *Sacred* things. While the *Bishops* of the second *Synod* were called to *Rome*, ^a *Theodosius* summons them to *Constantinople*. In *France*, from the beginning of *Christianity* received there, the *Kings* took cognizance of *Spiritual* causes, as appears out of the first ^b *Council* of *Orleans*, under *Clodoveus*, cap. 1. & 2. and the second *Council* of *Orleans* under *Childebert*, cap. 1, 5, 9, 23. the fourth *Council* of *Arles*, in *Prolog.* under *Charlemaigne*

f Lib. 4. Cod. de Causis matrimonialibus, ex 14. Tit. Nomocanonis Photii.

a Sozom. cap. 12. lib. 7. Niceph. lib. 12. c. 15. Theodoret. lib. 4. c. 8, 9.

b Et in Praefat. Et Lib. 2. Concil. Car. 2. 8. Et lib. 3. Can. 11, 13, 14, 22, 23, 24, 26.

the third of *Toures*, the first of *Mentz* in *Prasat.* that of *Rhemes* under *Charlemagne*, in *Prasat.* 51. the third of *Cavaleon*, in *Prasat.* the first of *Aix*, or *Aquisgrane*, under *Ludovicus Pius*, and *Lotharius*, in their *Epistles*, &c. *Flodoardus* in the life of *Hincmarus*, l. 3. c. 1. writes, That *Charles the Bald* called a *Synod* at *Beauvois* concerning the affairs of the Church of *Rhemes*.

c. *Idem Binius*
Tom. 3. Concil. pag.
 344. *Concilio Mel-*
deasi cap. 78, 79.
Exempla Synodales
Carolus Calvi in
Concilio Carissiano,
Concil. Pistens. 863.
cap. 1. Wormasti-
cas in init. Tribu-
neus : sub Arnus-
pho Impri. Ep. Sy-
nodali Aurelian.
sub Roberto 1017.
Stampens Tempore
sancti Bernardi i-
dem docent.

Whence appears, That the Kings of *France* acted in spiritual things, according to the manner aforesaid. Which Authority of theirs, and prescribed Custom, hath been translated to the Court of *Parliament*, which began to be steady or standing under *Lewis the tenth*, as *Gaguin. l. 4. Nicol. Aegid. in Hulmar. Genebrard. in*

Chron. l. 3. Anno 758. witness. The *Parliament* alwaies observed for inviolable Law the *Capitularies* of *Charlemagne*,

maigne; in the second of which it is thus ordained; *Among Ecclesiasticks, if a cause arise which belongeth either to the dishonour of the Kingdome, or the common damage, permit it not long to bee concealed from us; Wee ought to correct all these things; and whatsoever is in these things, which pertain to the peace and justice of our whole people, and to the honour of our Kingdome, and to the common utility. The Ritual of the Consecration of the Kings of France, in Bochellus,*^d renders the

Kings Oath to bee, To keep ^{d Lib. 5. Decret. Tit. 2.} *and defend the Canonical*

priviledge, Law, and Justice, due unto the Churches; The King is called, by the Arch-Bishop crowning him, a partaker of his Ministry. Constantine excellently in

Eusebius,^e *you are Bishops*

of what's within, and I of

all without; Caus. 20 q. 5. Secular

Princes have the pinnacles of their power within the Church. I will conclude out

of Parisiensis, a most solid

Divine,^f *That the spiri-*

tual Right of Collation, &c.

^e L. 4. cap. 14.

q. 5. Secular

Princes have the pinnacles of their power

within the Church. I will conclude out

of Parisiensis, a most solid

Divine,^f That the spiri-

tual Right of Collation, &c.

^f Traët. de Potestate Papæ, cap. 21.

may appertain to a Laike by Custome; but, hee saith, That a spiritual is twofold one by causality, whereby a spiritual grace is caused: the other by concomitance, and that by consequence, or antecedence: Now, saith hee, neither the first spiritual, as the administration of Sacraments, nor the right that follows upon it, can appertain to a Laike, but the antecedent right may well, annexed to spiritual offices, as Presentation, Collation, especially by concession of the Church, and by long Custome prescribed. The King may acquire this right unto Himself, because this is not repugnant to Him. And here let mee end.

Τῷ Θεῷ μόνῳ δόξα.

A
LETTER;

Written by the Reverend
Dr. *BASIER*,

To the Honourable

Sir *Richard Brown*,

When Resident at *Paris* for His
Majesty of Great *Britain*.

Relating

His Travels, and Endeavours to
propagate the Knowledge of the
Doctrine and Discipline, established
in the *Britannick* Church, among the
Greeks, Arabians, &c.

LONDON,

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